



THE INDEPENDENT LONDON JOURNALIST.

SATURDAY, July 19, 1735.

NUMB. I.

The LONDON JOURNAL being dropt, in a manner very prejudicial to the PROPRIETORS of the PRINCIPAL SHARES; The Publick is obliged with this New Paper, entitled, THE INDEPENDENT LONDON JOURNALIST: Which shall inviolably preserve the Character the Title bears.

All Persons who are willing to correspond with the Author, are desired to direct to Him at Mr. WILKINS's in Lombard-street.

THE following Letter came into my Hands by Accident; and I think the Reflections in it to be so just, and the Manner of it so masterly, and the Behaviour express'd in it so like a Gentleman and a Christian, that I am deceived if it will not be as agreeable to the World, as it has been to myself. The Spirit of Calumny, of false Accusation, and I will add, of Information, is so detestable, that where any Man has been notoriously guilty of it, and has never given the least Sign of Repentance, he is an Object worthy of Publick Notice.

To Mr. V—.

SIR, I HAVE been well informed, that, some time ago, in Mr. Inny's Shop, you took the Liberty to call me by Name an *Apostate Priest*. I find the same Calumny more publickly repeated in the *Miscellany* of Feb. 15, on a certain Person, not named, whose Writings have had the Misfortune to displease you; and as you are said to be concern'd in the furnishing out this Weekly Paper, in Partnership with another worthy Divine, so I cannot avoid considering myself as the Object of your

The only thing that puzzles me, is to discover by what Principle of Christianity you think your self justified in such a License of Calumniating; or how you can imagine a Behaviour so shocking to good Nature, good Sense, and good Manners, to be the Effect of any good Religion.

There must needs be some strange Mistake between us on one Side or the other. The Word *Religion* perhaps may have something in it equivocal, and denote a quite different thing with you and with me. If your Religion prescribes, permits, or does not condemn, all such Defamation as impious and detestable, you clear me at once of Apostacy; for that Religion was never mine: and I cannot be charged with deserting what I had never professed.

It is so good, Sir, as to favour me with some Account of this Matter. I have a Right, I think, to require at least this Satisfaction. You are the only Man who has ventured to call me an *Apostate*; and if you are an honest Man, you would not be particular in your Accusation, without a particular Assurance of the Truth of it; nor so forward with your Charge, without being as ready with your Proofs. Tell me then, in God's Name, nay, tell the Publick all that you know of me: Speak out freely, charge everything, that either your own Malice suggests, or that of others has supplied you with. If you can convict me of any thing immoral or irreligious, of any Apostacy from what is laudable or virtuous, I will take Shame to myself and own it; if not, I will seek no other Revenge than that of leaving you to the Reproach of your Conscience, and the Scorn of all good Men.

I could with likewise to be informed of what Use it can possibly be to the Interest of Christianity, of what Advantage to Religion, to proclaim to the World, that I am an *Apostate*. Should your *Miscellany* fall into the Hands of Men wavering and irresolute in the Faith, staggering at every Scruple, shaken by every Breath of Scandal; and there must be many such in this Sceptical Age: might it not be of Weight enough, in the Equilibrium of their Doubts, to turn the Scale on the Infidel Side, to be assured by you, that a

(Price Two-pence.)

Clergyman trained in the Bosom of the Church, of some Reputation and many Friends, after a Life spent in Temperance, Study, and the Search of Truth, had by Choice and Judgment deserted it. It is the constant Policy of all Sects, to assert and challenge to their Party, any Man of Merit, suppos'd even on the slightest Grounds to have discovered some Inclination to them; but your absurd Zeal would forcibly drive from the Service of Religion Men of Virtue and Learning, against their Will, against their Profession, against Truth.

THE Person whom you treat so infamously, convinced, you say, either of his Wickedness or Imprudence, has desisted from troubling us further with his Profaneness. You allow it then to be a Question, whether it was Wickedness or Imprudence, that excited him to write: You allow, that whichever it was, he is now convinced, and has desisted. This one would think might have induced you to suffer a Man to be quiet, who suffers every Body else to be so: He repents, it seems; has chang'd his Conduct, troubles no body; yet all this passes for nothing with you; your Charity gives no Quarter: his Repentance must be overlooked, his Apostacy always remember'd, and his very Conviction made a Matter of fresh Reproach to him. This is the true Spirit of Rome, that never spares a Penitent, who returns from Defection. For whilst you take such Pains to murder a Reputation, seeking, according to you, to heal itself, you would do with Persecutors, were they as much in your Power.

BUT tho' he has desisted from troubling us himself, yet other Enemies, you say, have robb'd their Armour at his Forge; and the witty Socinian and crafty Jesuit make great Advantage of his Writings. And here again, I must beg you to tell me, where it is, that these Adversaries are found tampering with his Works; where it is, that we may catch them quoting or building their Errors upon his Principles. If you cannot shew this, we must take the Insinuation for another Fiction of your Malice, as senseless as it is spiteful; a Bolt shot out at Random, which by falling some where luckily may chance to do Mischief. Is the Growth of Popery to be charged as all upon me, who have taken more Pains, and perhaps with more Success, to expose its Frauds and Corruptions, than most Clergymen now living? Ridiculous Calumny! No, Sir, the Jesuits, I can answer for it, will readily join Forces with you; will second your pious Endeavours of wounding my Reputation, ruining my Credit, and defaming me every where as a malicious, profane *Apostate*. It is here, after all, that I am touching the Bottom of the Sore: It was my Piece against Popery, that gave the first Scandal, and the first bad Impression of me. As soon as it was published, that learned divine, your Partner, happening to meet me in the Street, told me, with a formal Face and Air of Importance, That he had been in Company with certain Friends, who declared themselves offended at it. I asked him, Whether they had found any thing false in it? and perceiving that there was no Objection of that sort, left him with no other Reflection, than that of a just Contempt for the Importuness of another's Information. I heard afterwards of another

THESE were the Men, who first began the Clamour, and raised the first Envy upon me; and I am now but paying the Arrears of that old Grudge, as you seem to intimate in this very *Miscellany*: For you say, that it was natural for me to hate, what I had before betray'd: As if there was a Guilt upon me, previous to that I

have lately been charged with, and the Era of my Apostacy was to bear the same Date with my Letter from Rome. The more I reflect on your Rashness, the more I am inclin'd to impute it to some selfish Motive of Interest; some Hopes of Gain or Glory to accrue from it. It is common with the Writers of your Class, to run the Risk of a Pillory, to raise the Fame and Value of their Weekly Productions; and we read of an Hero in Antiquity, who set the Temple of his Country on Fire, to perpetuate his Name to Posterity. In this View, you act consistently, tho' in all Views wickedly. But to talk of reforming Morals and recommending Religion, by a Method destructive of all Morality, and contrary to all Religion, is a mere Banter and Affront to Reason and common Sense. But whilst you dispense so freely the Titles of Profane and Apostate, let me recommend to you to consider the History of that first and chief Apostate, the Pattern, as well as Author, of every other Apostacy in the World. You will find, his abominable Qualities summed up in this short Character, *The Accuser of the Brethren*, Rev. xii. 10. you will find him described, as defaming Day and Night; continually going about roaring and seeking to devour. This, says St. John, is the old Dragon, which is the Devil and Satan, Rev. xx. 2. And what, Sir, is the Devil, that is, Satan, but Names drawn from his very Essence, signifying the Adversary, the Accuser of Mankind? His Followers, like their Master, are described by David, under the Person of Dogs, the malicious Accuser of the Priests: with Tongues that devise Mischief; that love detouring Words, Psal. lii. 2, 4. and as Men set on Fire, whose Teeth are Spears and Arrows, and their Tongues a sharp Sword, Psal. lviii. 4. This is the grand, the sovereign Apostacy; the Defection from all Religion; a Delight in defaming, an Alacrity in accusing; and I leave it to you to determine, where the Reproach of it is the most likely to fall, on your self or on me. You have called me an *Apostate*; all People, I dare say, or all at least who know me, will be shocked at it: But should I chance to describe a certain Priest by the Title of the *Accuser*, there is scarce a Man in England who would not immediately think on Mr. V—. A Reflection sufficient, methinks, to admonish you, that, instead of being so busy with other Men's Characters, it behoves you much more to turn your Thoughts and Attention to your own.

BUT if it be possible, after all, that I should ever have it in my Power to say of you, what you declare of me, that through a Conviction of your Wickedness, you had changed your Conduct, and desisted from Calumniating; I should still act on this, as I shall do on every Occasion, just contrary to the Example that you set me; I should rejoice in the Change, begin to entertain Hopes and a better Opinion of you, and forget the Accuser to applaud the Convert.

Cam. Feb. 23.
1734-5.

C. M.

FOREIGN AFFAIRS.

Paris, July 20.

BY Letters from Palermo, of the 28th ult. we learn, that the Commander of Trapani had capitulated on the same Conditions as the City of Syracusa; and that the King's Coronation remained still fixed to the 3d Instant.

It is written from Leghorn, of the 3d of this Month, that the Imperial Garrison of Orbetello had capitulated, and was to be transported to Trieste, on Condition not to serve for the Space of one Year against the Allies; that the second

Ratis.

P R O L O G U E To the HONEST YORKSHIREMAN, by Mr. CAREY.

THE Great, the Good, the Wife, in ev'ry Age,
Have made a moral Mirrour of the Stage;
While, to the Shame and Spite of tasteless Fools,
TERENCE still reigns a *Classic* in our Schools.
But now the *Drama* fears a sad Decline,
And peevish Hypocrites its Fall combine.
From Stage to Stage, behold an Author tofs'd,
And, but for You, his Genius crush'd and lost:
No WILKS, no BOOTH, his Labours to requite;
He here takes Shelter, studious to delight.
But to our Farce—It has a double Aim;
To honour Wedlock, and put Fools to Shame.
Folly and Prejudice, too near a Kin,
On all Occasions furnish Fools with Grin:
Nay, so extremely stupid is their Mirth,
They'll ridicule one's very Place of Birth;
And cry, An honest *Yorkshire* Man's a Wonder.
But Fools will shoot their Bolts, and Blockheads blunder.
The glorious Heroes of the *Yorkshire* Line,
To Times last Period shall in Annals shine;
While stand'ring Slaves, who wou'd those Honours blot,
Shall unregarded live, and die forgot.
Mean and unmanly is such partial Spite,
Averse to Nature's Laws, to Reason's Light:
All Fellow-Creatures, sure, shou'd social be;
Nay, even to Brutes we owe Humanity.
Our Author does in Virtue's Cause engage,
To shew her amiable upon the Stage.
No shameless Wretch shall honest Rage provoke,
By the lewd Posture, or indecent Joke;
Nor in these humble Scenes, the least appear
But what the Chafest may both see and hear:
A modest Entertainment we intend,
In hopes to please, yet fearful to offend;
Indulge us therefore, if you can't commend.

PRICES of GOODS at Bear-Key, Queenhith.

Wheat 34 to 36 s.	Hog Pease 18 to 19
Rye — 18 to 20 s.	Hog Beans 18 to 20
Barley 16 to 17 s.	Pale Malt 19 to 21
Oats — 14 to 18 s.	Brown dit. 16 to 20
Pease — 20 to 22 s.	Tares — 19 to 20
Old Hops 3 l. 10 s.	
New Hops 4 l. 10 s. to 5 l.	
Rape Seed 10 l. to 11 l. per Last.	
Coals 24 s. to 25 s.	

This Day is published,
(Price Two Shillings)

An Examination of the SCHEME of CHURCH-POWER, laid down in the CODEX JURIS ECCLESIASTICI AN- GLICANI.

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Where may be had, just Publish'd,

I. The Powers claimed by the Hierarchy examined; occasion'd by a late Pamphlet, entitled, *The Parallel: In which the Author's Vindication of the Codex, his Pleas for Church Power, and his Notions concerning Toleration and Liberty of Conscience, are stated and considered.* By a Physician. Price 1 s.

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L O N D O N: Printed by T. PAPE, at W. WILKINS's in Lombard-Street; where Advertisements are taken in.

This is to give Notice.
That MARTHA NUTT, Wife of the
late GUY NUTT, Trussmaker, (re-
ted for making easy and cheap Trus-
ses) still liveth at the Sign of the
White Naked Boy in Westmoreland
Court, Bartholomew-Close,



AND there carries on
the same Business as her
Husband did, of making all sorts
of Trusses for Ruptures in Men,
Women, and Children, easy and
proper, be the Ruptures ever so
bad, of any kind, and makes them
with Steel or without Steel Bows,
upon a Belt of Leather or Fustian,
she having been for many Years in the Practice and
Experience of making them with her Husband, and
has a Kinsman with her to fit and apply Trusses for
Men; the Women and Children she attends herself,
and is very skilful in the Navel Rupture, and other
other Weaknesses in Women, and particularly in
the Infirmary called the PROLAPSUS UTERI, or
Falling or Beating Down of the Womb, so incident
to Women after hard Labour, Miscarriages, and
other Causes. Kind to the Poor.

She makes those Trusses easy, which others have
made, and do make uneasy, and makes Bag Trusses
of Linnen or Fustian. Those that make Trusses
should be neither Knaves nor Fools.

Any that live at a Distance, by sending a De-
scription of their Rupture, and which Side it is, or
both, and size of their Waist, may be fitted. To
be had also trait Sockings to help the Lane, and
strengthen weak Limbs.

At which Place may be had, in Print, price 6 d.
some friendly Cautions and Instructions concerning
those two dangerous sorts of Ruptures, viz. the Rup-
ture of the Groin, where the Intestine or Gut falls
into the Scrotum, and the Rupture of the Navel,
both which, if very large, and not instantly re-
pelled, bring on a Mortification and speedy Death,
with an easy, expeditious Method of reducing them
shewn by a Surgeon, and which he has successfully
experienced, and now recommends for the Benefit
of all People that are afflicted that way: And it is
very necessary for them to read and be acquainted
with it.

Doctor ROBERT EATON's
BALSAMICK STYPTICK,
truly Prepared and Sold at the Doctor's late Dwell-
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The Primary Use of this MEDICINE

is to stop all Bleedings, and heal the Wound,
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proceed from Cuts, Stabs, Gun-shot, or any other
Wounds whatsoever; likewise bleeding at the
Nose, bursting of Veins, Bloody-Flux, or any
other Bleedings whatsoever. It is most effectual
and safe in all Feminine Cases; being a kindly
Medicine, cordially balsamick and healing. It
is of great Use and Service in all Fluxes; it
keeps its Virtue for many Years, and in all Cli-
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mily ought to be without it, being a ready Help
at hand, in the most dangerous Cases. Proper
Directions for its Use are given with every Bot-
tle. It is sold in sealed Bottles at 7 s. 6 d. 3 s.
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Pint; with proper Allowance to all Retailers,
and to Surgeons, Apothecaries and Midwives
that take large Quantities, and to such as lay
out 10 s. or more, a large Book writ by the Do-
ctor on this Subject is given gratis.

On Account of the great Use of this Medicine
to his Majesty's Navies, Armies, Hospitals, and
to all his Subjects in general, it hath the Sanction
of his late Majesty's Letters Patent.

It is also sold by Licence at Garraway's old
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Mr. John Potter, Chymist, in Bartholomew-
Close; Mr. John Mearns, at the Golden Viol,
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